1:Seligmann & Seligmann E-5 (1907-1908) 1911
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of the earliest foreign records such as that found in the tract *De Moribus Brachmanorum* written about 400 A.D., the author of which professes to have obtained his information from a Theban traveller.

To Robert Knox, who wrote in 1681 after a captivity in Ceylon lasting 20 years, belongs the credit of having first accurately described the Veddas. "Of these *Natives* there be two sorts *Wild* and *Tame*. I will begin with the former. For as in these Woods there are Wild *Beasts* so Wild *Men* also. The Land of *Bintan* is all covered with mighty Woods, filled with abundance of *Deer*. In this Land are many of these wild men; they call them *Vaddahs*, dwelling near no other Inhabitants. They speak the *Chingulayes* Language. They kill *Deer*, and dry the Flesh over the fire, and the people of the Countrey come and buy it of them. They never Till any ground for Corn, their Food being only Flesh. They are very expert with their Bows. They have a little ax, which they stick by their sides, to cut hony out of hollow Trees. Some few, which are near Inhabitants, have commerce with other people. They have no Towns nor Houses, only live by the waters under a Tree, with some boughs cut and laid about them, to give notice when any wild Beasts come near, which they may hear by their rustling and trampling upon them. Many of these Habitations we saw when we fled through the Woods, but God be praised the *Vaddahs* were gone.

"Some of the tamer sort of these men are in a kind of Subjection to the King. For if they be found, tho it must be with a great search in the woods, they will acknowledge his Officers, and will bring to them *Elephant-teeth*, and *Honey*, and *Wax*, and *Deer's Flesh*; but the others in lieu thereof do give them near as much, in Arrows, Cloth, etc. fearing lest they should otherwise appear no more.

"It had been reported to me by many people, that the wilder sort of them, when they want Arrows, will carry their load of Flesh in the night, and hang it up in a *Smith's* Shop, also a Leaf cut in the form they will have their Arrows made, and hang by it. Which if the *Smith* do make according to their Pattern they will requite, and bring him more Flesh:

1;Seligmann & Seligmann E-5 (1907-1908) 1911
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but if he make them not, they will do him a mischief one time or another by shooting in the night. If the Smith make the Arrows, he leaves them in the same place, where the *Vaddahs* hung the Flesh. 195 105

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"About *Hourly* the remotest of the King's Dominions there are many of them, that are pretty tame, and come and buy and sell among the people. The King once having occasion of an hasty Expedition against the *Dutch*, the Governour summoned them all in to go with him, which they did. And with their Bows and Arrows did as good service as any of the rest but afterwards when they returned home again, they removed farther in the Woods, and would be seen no more, for fear of being afterwards prest again to serve the King.

"They never cut their hair but tye it up on their Crowns in a bunch. The cloth they use, is not broad nor large, scarcely enough to cover their Buttocks. The *wilder* and *tamer* sort of them do both observe a Religion. They have a God peculiar to themselves. The *tamer* do build Temples, the wild only bring their sacrifice under Trees, and while it is offering, dance round it, both men and women.

"They have their bounds in the Woods among themselves, and one company of them is not to shoot nor gather honey or fruit beyond those bounds. Neer the borders stood a *Jack-Tree*; one *Vaddah* being gathering some fruit from this Tree, another *Vaddah* of the next division saw him, and told him he had nothing to do to gather *Jacks* from that Tree, for that belonged to them. They fell to words and from words to blows, and one of them shot the other. At which more of them met and fell to skirmishing so briskly with their Bows and Arrows, that twenty or thirty of them were left dead upon the spot.

"They are so curious of their Arrows that no smith can please them: The King once to gratifie them for a great Present they brought him, gave all of them of his best made Arrow-blades: which nevertheless would not please their humour.—For they went all of them to a Rock by a River and ground them into another form. The Arrows they use are of a

1;Seligmann & Seligmann E-S (1907-1908) 1911
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different fashion from all other, and the *Chingulays* will not use them.

"They have a peculiar way by themselves of *preserving Flesh*. They cut a hollow Tree and put honey in it, and then fill it up with flesh, and stop it up with clay. Which lyes for a reserve to eat in time of want.

"It has usually been told me that their way of *catching Elephants* is, that when the Elephant lyes asleep they strike their ax into the sole of his foot, and so laming him he is in their power to take him. But I take this for a fable, because I know the sole of the Elephants foot is so hard, that no axe can pierce it at a blow; and he is so wakeful that they can have no opportunity to do it.

"For portions with their Daughters in marriage they give hunting Dogs. They are reported to be courteous. Some of the *Chingulays* in discontent will leave their houses and friends, and go and live among them, where they are civilly entertained. The tamer sort of them, as hath been said, will sometimes appear, and hold some kind of trade with the tame Inhabitants, but the wilder called *Ramba-Veddahs* never show themselves."

From Knox's account it is evident that in his time or a little before this, some of the Veddas were in touch with the court and were even sufficiently amenable to discipline to be of use as an auxiliary fighting force, indeed, there is abundant evidence that long before this a part of the inhabitants of Ceylon, with enough Vedda blood in them for their contemporaries to call them Veddas, were politically organized and constituted a force whom the rulers of the island found it necessary to consider. Upon this subject we cannot do better than quote part of a letter from Mr H. Parker in which this authority states his views on this subject. "At the time when Sinhalese history begins, a part of them [Veddas] had reached a far more advanced state than the others. They were politically organised, and according to the Mahavansa had a supreme king and subordinate chiefs 80 years after Wijaya became king[1].

[1] "He established the yakkhas Kalavela in the eastern quarter of the city [Anuradhapura]; and the chief of the yakkhas, Citta, he established on the lower side of the Abhaya tank. He (the king), who knew how to accord his protection with

1;Seligmann & Seligmann E-5 (1907-1908) 1911
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sparse undergrowth, so that it was an ideal place for a camp, within easy distance of water. They may remain at this place three or four months, or even longer, before they seek a new village site, but probably they never go far from Horabora tank, on account of the great supply of lotus and other seeds which the lake affords.

"None of them is tattooed, and they wear very few ornaments. Both sexes, however, perforate the lobe of the ear, and through the opening pass a wire, strung with beads or seeds. The women sometimes enlarge this perforation, and wear in it a plug, made by rolling a strip of palm leaf into a cylinder, from one half to an inch in diameter.

"We got from them one of their earthen bowls that had rough patterns drawn upon it, but saw no other evidence of artistic ability. They make coarse mats and baskets of reeds and strips of bamboo, and use gourds and coconut shells for water bottles and cups. Spoons and ladles they make from a piece of coconut shell, with two holes, on one side, and a stick thrust through them to form a handle[1]."

VILLAGE VEDDAS OF TAMANKADUWA.

There are a number of communities of village Veddas in Tamankaduwa, all of which show marked evidence of intermarriage with the Sinhalese and Tamils.

Elakotaliya. There is a large Vedda chena here, but most of its inhabitants were away at the time of our visit, those present appeared distinctly half-bred. Their mode of life is similar to that prevalent at Dambani and Bulugahaladena, i.e. they are occupied in chena cultivation, cattle rearing, and do a little hunting, but as they have not specially preserved it for show purposes they have forgotten the Vedda dialect. However, they remember their *waruge* and practise exogamy; they also reverence the Nae Yaku.

Kalukalaeba. Another settlement was seen at Kalukalaeba, here were about twelve mud huts, all empty on our arrival, as it was the harvesting season and the people had gone to live

[1] "Notes of a trip to the Veddas of Ceylon." *Bulletin of the Free Museum of Science and Art of the University of Pennsylvania*, Vol. III, 1901.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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on their chena. We waited here a little while and two Veddas passed, one carrying a gun; we asked them to return to their chena and fetch some of the other villagers. Soon some twenty men and about as many women and children arrived bringing us presents of honey, pumpkins and sweet potatoes. Scarcely any of them presented the Vedda type, they were all distinctly larger and more heavily built. Except their knowledge of their *waruge* and recognition of the Nae Yaku all remains of Vedda customs seemed to have been lost.

Yakure. The inhabitants of Yakure, a village about six miles from Kalukalaeba, call themselves Veddas, though physically (Plate XVI, figure 1) they would pass as Tamils or mixed Tamils and Sinhalese, and show even less evidence of Vedda blood than do the Kalukalaeba people. Their village consists of about 40 mud houses and is compactly built; a great number of cattle was seen grazing outside the confines of the village. Like the Kalukalaeba folk they know their *waruge* and invoke the Nae Yaku, but they have a temple, a simple mud hut, and worship a number of Sinhalese gods. Some men (Plate XVI, figure 2) from a village called Ulpota near Gunner's Quoin were seen here who also appeared to have mixed blood; they knew the "Vedda language," that is to say we were able to get from them about the same number of words as we obtained at Dambani. When one of them was asked when this dialect was used he replied "only when we are sent for by the Government agent or any other white man." Among themselves they speak Sinhalese though they can also speak Tamil as it is largely the language of Tamankaduwa.

Rotawewa. There is a settlement of alleged Veddas at Rotawewa about six miles from Minerriya tank. Concerning these we were told that they cultivated rice, and were in no respect different from the neighbouring Sinhalese, while Mr Jayawardene writes: "There is only one village of Veddas in Sinhala Pattu of Tamankaduwa District, and that village is Rotawewa, about six miles from Minerriya. These Veddas lived on the chase and subsequently took to chena clearings, and when the place began to be frequented by the low-country Sinhalese and other traders, some of them were able to sell their meat to them and

1:Seligmann & Seligmann E-5 (1907-1908) 1911
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they saved a little money and bought a patch of land of about 11 acres from Government, which land they now cultivate with paddy.... There are sixteen houses in the Vedda Settlement of Rotawewa, and the householders in every case are descendants of Veddas. They are Sinhalese without any signs of Tamil admixture."

They say they are of the Morane *warugu*, and they seem not to know any other *warugu*. Mr Horsburgh however states that "there is one other Vedda village in Sinhala Pattuwa besides Rotawewa, viz. Gallinda, with about three families who are the same people as those of Rotawewa."

As a matter of convenience we have prepared a tabular summary of the conditions prevailing at the various settlements of wild and village Veddas that we visited. Besides those mentioned, many other families and even isolated individuals exist scattered throughout the Vedirata, especially in the neighbourhood of the Badulla-Batticaloa road near Maha Oya and Kallodi. These folk are in the last stage of degeneration, having given up their own wandering life and habits; they have mostly drifted into Sinhalese villages there to die out miserably.

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Place	Health	Game	Chena	Cattle	Foreign Influence	Remarks
Henebedda	Good	Plentiful	Good	Kept for Sinhalese	Slight among the old men, considerable among the young	A thriving and vigorous community
Danigala	Good	Plentiful	Good	Kept for themselves	Considerable	Live much as Sinhalese, but pretend to live by hunting and honey alone
Kovil Vanamai	Poor	Scarce	Poor	None	Considerable	Fast dying out, or at the best losing their Vedda identity; all live on chenas and always we believe in association with Sinhalese
Uniche	...	Scarce	?	?	Foreign influence is principally Tamil	We did not see these people in their own settlement
Sitala Wanniya	Good	Plentiful	None	None	Very slight	The older men of this community had never made chena
Galmeda	Poor	Scarce	Very poor	None	Probably slight	We only saw a colony of this group who had settled at Godatalawa
Omuni	Poor	Scarce	Poor	None	Dominant	A few chickens were kept for sale, these people were wretchedly poor and most of them decidedly ill-nourished
Unuwatura Bubula	Poor	Scarce	Poor	None	Dominant	
Village Veddas						
Dambani &c.	Good	Scarce	Good	Many tame buffalo	Considerable	An anomalous but thriving group (cf. pp. 49 to 53)
Elakotaliya	Good	Scarce	Good	Cattle	...	These groups live in well built mud huts on flourishing chenas and appear to be prosperous and comfortable. They appear to possess more Tamil than Vedda blood
Kalukalaeba	Good	Scarce	Good	Cattle	...	
Yakure	Good	Scarce	Good	Large herds of cattle	...	These people live in well built huts in a compact settlement which might almost be called a town. They have a Sinhalese headman.